TO THE RIGHT HONORABL LORD CHARLES Earle of Kent, Lord of Hasting, *Weisforde and Ruthin, and his Maiesties Lieftenant of the Shire of Bedford.*

RIght Honorable there be two things, which make any great house truely Noble, Loue to God, Loyaltie to Prince, with the former, this great noble house of KENT is now inuested: in the latter it euer continued neuer tainted; in both a succession hopefull still expected. Religion (which is better then that lot of inheritance, giuen by *Iacob* to his sonne *Ioseph*) hath in your Lordship bin so long a Resident, that any good man, euen by popular report, might presente an Orphãt in hope of succour: much more my selfe who know so well, am so

much bounden, and can so truely speake that of you which the Spirit did of the Church of Theatyra; *I know thy Loue, and Seruice, and Faith, and thy Patience, and thy Workes, and that they are moe at the last then at the first.* I haue here exposed myne Infant, (a formelesse Embrion) to the mercie of the Presse, and the Parent to the mercilesnesse of censure; the poore abortiue resembling *Alcibyades* childe, of whom the querulous mother made complaint, *That Nature begunne it, but did not compleatly finish it*: shrowding both vnder your worthy Patronage, as an *Aiax* buckler for defence. All is done in benefit of the Church wherein I liue, in token of dutie to your person, whō I honour: to satisfie my friends whom I loue, and to content any good man, whom I like. Thus desiring

ſiring the happineſſe of Heauen and Earth, to attend your ſoule and body. I beſeech him who made all, to adde much honour to your dayes, and many daies to your honourable life: In hope whereof, I take my humble leaue, and reſt,

Your Lordſhips Chaplaine in all obſeruance.

N: Kichener.

To the Reader.

Eader, (if curteous, I must thanke, if captious, I can indure) there be two sorts of beasts whereof I warne my Youngling; moone-eyde Ignorance, and bleere-eyde Enuie; the one with Melitides *cannot iudge at all, the other with* Zoilous *will iudge too much: the fathers councell is, That his child auoid both. But if the constellations be malueolous, why yet the Poet saith,* Scribimus indocti doctique &c. *So some of those cattell may prouue with young themselues, and then others may doe as much for theirs. If happily at any time mine Ofspring be conuented before* Felix, *eares itching after newes; it answereth for it selfe, that of Salomon,* Non est quid quam noui sub sole. *For as the Comedian said,* Nihil est iam dictum, quod non sit dictum prius. *If it be taxed by soothing* Zidkiah

kiah, *that with* Ioseph *it weareth a parti-colo-red coate, or that Iay like it borroweth feather from other birds*; In promptu causa est. *It pleads antiquity as the first Apologie. It haue bin the ancient custome euen of the learned so to do.* Tum vt certiora scribant, tum vt iucundius legantur. *Next it answereth for it selfe with* Patricius, Me parum admodum fidei rebus meis adhibuisse, si solũ authoritati meæ interarer. *Thirdly it puts in that plea of* Lipsius *for his politicke Centons, in it owne behalfe.* Nil nostrum & omnia: *Only the kingly policie of* Astyages *is the fear of my young One, who vpon his dreame, married his only daughter to a poore Shepheard, That the meanes of the father might derogate from the childs minde. In fine* Cor: Agrippa *said*, Inter Diuos nullo non carpit Momus; *and how then shall Mortals thinke to escape? Grauenhurst. Octob.* 1615.

Thine if thou loue the
Lord Iesus. N:K.

Vpon this Sermon touching the Iudgement of the World. Preached at *Paules Crosse*, by *N: K.* *Encomiasticall Verses, of A: W. in loue to the Author his especiall friend, and his Booke a Iudicious Worke.*

IN naught saue in Christs Crosse Paul *glory had,*
In naught more then Pauls Crosse may we be glad,
Whereby men doe this Triple honour raise,
God glory, this Land Good, & Their selues praise.
Amongst the rest, let me, Iudicious friend,
Commend thy Booke, thy Booke shal thee commend,
By thee, the Iudgement of the World's explain'd,
Wherein a World of Iudgement is contain'd.
Thy Iudgement of the Worlds Iudgement we see,
Yeare not the Iudgement of the World of thee.
The Worlds Iudgement thy Booke so well displai's
The Iudgement of thy Booke the World must praise.
Thy Booke may mend the world by sinares detection,
But the World cannot mend thy Booke's perfection.
Both Booke and World shall surely once decai,
But both shall last vnto the latter Day.

Ni frustra Augurium vani docuere parentes.

A. Wilbore, Ma: Art Syd. Coll. Cant.

The VVorlds Asisses.

RIght Honourable, right Worshipfull, worthy, and Christian men, and brethren, it is a receiued opinion in *Philosophie*, that the motion of the inferior *Orbe*, is gouerned by the motion of the superior. I may well compare this Chaire to a dimmy heauen, wherein the Ecclesiasticall *Orbe* of our blessed *Horizon* doe often moue. I may like it to the Firmament, wherein the fixt starres being set, doe twinckle and glitter, to the admiration of most. The *Orbe* wherein my selfe am carried, is one of the lowest: yet now according to the will of God, the *Primus motor*, and my worthie friends that mooued, I

am

am here in motion. In this my motion, I desire with the *Israelites* to the king of *Hesbon*, *Deut.* 2. 27. to passe along the high-way of my Text, turning neither to the right-hand, nor to the left: onely as *Michaiah* said to *Ahabs* messengers, 2. *Chron.* 18. 13. *As the Lord liveth, what my God saith, that will I speake.* So say I, what my Text hath put into my hand, and the Lord shall put into my heart; the one will I touch, the other will I teach. It may be expected by some, that mine inferior Orbe shall bee carried according to the propper motion of the *Primum Mobile*; or that it shall imitate the wonted motion of the Superiour Orbe; or sith some say, its *Anatura huius loci, The custom of this place, to signifie the manners of this citie*: that therefore mine shall wade into those abuses, wherein it selfe is a stranger: I answere, No it shall not. For mine own part, I say with the Prophet, *Puer sum, nescio loqui. Ier.* 1. 6. *I am a stranger here*, no traueller in the world: I know that *Tortuosa via*, Crooked, crafti-

ness

wold waies; and *Malimores, Bad and worse conditions*, are neerely allyed: yet how the kindred comes in, I desire not to search the Records, least happily without desire I might loose my selfe. While I was musing vnder the burthen of my thoughts, what text to take that behooued many: this my text met me, offering it selfe to me and you, and it concernes all? It was at my choise to choose, and speake what all know: but in my choise I choose, to speake what the most know not. I might speake to you reuerend Iudges, to take heed of peruerting iudgement: least you euert your selues, when your selues shall come to indgement: but I would faine suppose, that they who know equitie, will doe right. I might speake to this Honourable worthy Lord Maior, that he would be a father to the fatherlesse, and defend the cause of the widow; that he would eleuate virtue, and debelitate vice: but I heare so much of you, that this hortatory speech I heare will be needlesse: notwithstanding I heare that sin so a-

bound

bounds here, that vnlesse the whippe scourg it, the scourge is like to whip al. I might speake to the noble & learned Clergie, my brethren; that they like *Iohn Baptist* would be burning lights, and not like *Demas* burnt-out lights: but this they know as well as I, and I must striue as well as they. I might speake to the speakers at the Law, that they with care would maintaine their Clients: as their Clients at cost retaine them: but they are wise and know much, and in their wisdome cannot but know this. I might speake to the fashion-mongers (men and women) of our age, that they would imbrace *Pauls* counsel. *Rom.* 12.2. *Not to fashion themselues like vnto this world:* but this hauing beene a fashion among many my predecessours heretofore, my selfe am willing to leaue this fashion now: I might speake to all with my Sauiour. *Ioh.* 5.14. and so I will and doe. *Sinne no more*, because each one must die and come to iudgement, *All must giue accounts of all to the Iudge of al.* The *Philosopher* saith, *Primum mouens mouet primum mobile*

mobile, & Primum mobile cetera omnia: the chiefe mouer moues the first mouable & it all the rest. Be God almighty the first mouer: suppose me for this time & place the chief mouable, & your selues my iudicious Auditors, the bodies to be moued. Meane while God grant my spirit of mediocritie, the voice of the Bird of Paradise, of whom I reade that she moues all to repentance to whom she sings: which if I asking shal receiue I will think this a blessed time bestowed: in desire wherof, I craue your attentiue hearts to that portion of scripture, which I finde thus written.

Act. 17. 31. *He hath appointed a day in the which he wil iudge the world in righteousnes, by that man whom he hath appointed.*

BLessed *Paul* who of a *Peeler* became a *Pillar*, of an earnest persecuter. *Act.* 8. became a zealous Preacher. *Act.* 13. being guided by the spirit from citie to citie to preach, in the end he came to *Athens*, as appeares in this

17 chapter, verſ. 15. Where being, he was brought into the *Streete of Mars.* ver. 19. & there paſsing along, he ſtood and told them what he had obſerued, An altar wherein was written, vnto the vnknowne God. verſ. 23. Whereupon *Paul* took occaſion to preach vnto thē *The liuing God*, declaring vnto them, that he was the framer of this worlds Architecture that he dwelt not in hād-made temples, that he is not worſhipped with handie workes. ver. 25. that he giues breath to all, and appointed to euery thing his ſeaſon: that in him we liue, and mooue, and haue our being, verſ. 28. and therefore that we, who liue, and mooue, and be, ſhould Repent, verſ. 30. Becauſe, as my text hath it in this verſe. 31. *He hath appointed a day in the which he will iudge the world in righteouſneſſe, by that man whom he hath appointed.* In which words I note fiue things.

1. The certainety of the day, ſet downe by a double *Affidauit*: firſt the Author, *He*, that is, *God*. 2. The reſolution, *Hath appointed*. 3. The vncertain-

tie,

tie of the day, in that it is not limited, coacted, or restrained to a day definitiue. This or that day, but to a day indefinite, *A day*, The end of the appointment, to *Iudge the world*. 4. The manner, how, *In righteousnesse*. 5. The Partie who, *By that man whom he hath appointed*. In speaking of which words, I craue this sole fauour, that all things may be taken, and not mistaken as they are spoken.

1. For the certaintie, The Power of God hath an appointed day for the creatiō of the μεγαλοκοσμος, The great world the mercy of God had it appointed day in the redemptiō of man, the μικροκοσμος The little world: now the iustice of God must haue the appointed day for the iust punishment of the vniust little world that soiourns in the great world, for *Fundamenta*, The foundations of the Continent shall be shaken, and then *Blandamenta*, The follies of the contained shall be ouerthrowne. The Apostle speaking of the certainety of this day, saith. *The day of the Lord will come as a thiefe in the night, in the which the hea-*

heauens shall passe away with a noise, the elements shall melt with heate, and the earth with the workes that are therein shall be burnt vp, and we must looke for new heauens, and new earth, 2. Pet. 3. 10. For I doe beleeue that at the end of the world there shall goe a great and terrible fire either hard before, or with the comming of the Iudge. But now whether this fire shall be *Elementum ignis, the element of fire in it owne proper sphere*, or whether all the fires on the earth, or in the earth among the stones and minerals, or whether such a fire, *Qualem excitabit tum deus, as the almighty shall then raise*: whether, I say, it shall be all of these *Coniunctim* in one or any of these *Deuisim* seuered, that I know not. And that fire shall consume this world, it shall *Corpora incinerare, terra nascentia absumere, & in nihilum redigere: burne bodies* (not all) *into ashes, consume all the vegetatiue things on the earth, and bring them to nothing.* Also, I looke for new heauens and new earth, but how new? *Quoad formam, non quoad substantiam: New in regard of the*

forme

forme and faſhion: not new in reſpect of the matter and ſubſtance. In this I hold with *Aug. Ciuit. lib. 20. cap. 16. Elementa, id eſt, Cælum & terram non eſſe abolenda, ſed in melius commutanda: figurem, id eſt imaginem mundi, non ſubſtantiam berituram.* That is: *The Elements, heauen and earth ſhall not be taken quite away, but changed into better: the faſhion,* that is, *the likeneſſe of the world ſhall periſh, but not the ſubſtance therof.* Iumping with this opinion of *Auguſtin* is that of *Saint Greg. Mor. lib. 17. cap. 5. Cælum & terra per eam quam nunc habent imaginem tranſeunt, ſed tamen per eſſentiam ſine fine ſubſiſtunt: cælum igitur & terra & tranſit & exit, quoniam ab ea quam nunc habet ſpecie per ignem tergitur, & tamen natura ſua ſeruatur.* That is, *Heauen and earth paſſe away through that Image which they now haue: but in their Being they remaine without end: therefore heauen and earth ſhall both not bee, and be, becauſe from it new-ſhape it is ſcoured and made cleane by fire, but the nature and condition thereof*

is ſtill continued; agreeing to that of *Pſal.* 101. *Thou ſhalt change them, & they ſhall be changed.* Now that this great & dreadfull day will come, *Pie credendum* we muſt vndoubtedly and holily beleeue. The Prophet *Malichi* ſaith, *The day of the Lord will come burning like an ouen, ca.* 4. 1. and it is a rule among the Schoolemen, *Futurum in deo æque certum, quam aut preſens, aut præteritum*: Will, in God giue as much certaintie as Is: the future tence is as ſure as the preſent tence, or preter-perfect tence: that which is to come in God, is as certaine, as what is either preſent, or paſt. Therfore the Prophet *Ioel* (happily hauing reference to this poſition) ſaith, *The day of the Lord is come, for tis at hand c.* 2. 1. The Prophet *Eſay* in the 13. chapter of his Propheſie, and *Abdi* in his ſhort Propheſie, ſay both, *It is at hand.* The Prophet *Zephaniah* ſaith, *It is hard by.* Therefore there needes no doubt be made of the certaintie: neither is there any queſtion of the miſerie. *Eſay* cals it a day of trouble & ruine. *cap.* 22. *Ieremie* cals it a day of vengeance. *c.* 46. *Ioel*

cals it a fearfull day. *c.2. Amos* cals it a darke day. *c* 8. *Zephoniah* cals it a day of wrath. *c.1. Zephany* cals it the speciall day *c.14. Bern.* speaking of the dreadfulnes of this day, saith, *Plaugent Iudæi, plangent gentiles, Plangent Christiani, plangent ones qui magis mundum amarunt quam deum, plangent suam culpam quam commiserunt, suam stultitiam quam non correxerunt. suam gloriam quam amiserunt, suam pœnam quam incorrexerunt.* Iewes shall weepe, Gentiles shall weepe, Christians shall weepe, all shall weepe that loued the world, more then God. They shall lament the faults they haue committed, their follie they haue not corrected, the glory that they haue loſt, and the punishment that they haue incurred. And indeede well may they weepe, for aboue they shall see the angrie Iudge, whom they haue offended. Beneath, hell gaping which they haue deserued; Without, the world burning which they haue delighted. Within, the conscience stinging, which they haue surcharged. On the

right hand their sinnes accusing which they haue committed: on the left hand, euill Angels tugging them; about them good Angels driuing them into hell. Therefore let me say with the Apostle, *What manner of men ought wee to be in holy conuersation of life.* 2. *Pet.* 3. 11. *For the time is come that Iudgement must beginne at Gods house.* If it beginne at vs first, what shall bee the end of them that obey not the Gospell of God? *And if the righteous scarce be saued, where shall the vngodly and sinner appeare?* 1. *Pet.* 4 17. The first iudgement was in water, to coole the riotous heate of lust, that then did abounde, when *Bigamie* and *Polygamie* was suffered: but the last iudgement shall be in fire, to purge this away raining desire of gold, and heate the lukewarme charitie, that now the world being old, waxeth cold Our Sauiour speaking of the fearfulnes of this day, saieth. *The Sun shal be darkned, the Moon shal not giue her light, the Starres shal fall from heauen, the powers of heauen shall be shaken, all kindreds of the*

earth

earth ſhall maurne, and ye ſhall ſee the ſonne of man comming in the clouds of heauen with power and great glory. Mat. 24.29. That is, the heauenly bodies ſhall indure great alteration, to terrifie the wicked, and be Criers (as it were) vnto them, to ſumon them before the great Tribunall. But how the ſunne ſhall be darkned, how the moone ſhall not giue her light, how the ſtars ſhall fall from heauen (which really cannot be) becauſe the leaſt ſtarre is ſo much bigger then the whole earth) and how the powers of heauen ſhall be ſhaken: to ſay truth, we cannot now iuſtly determine: let me therefore ſay with that worthy *Aug. Ciuit. lib.* 20. *cap.* 30. *Magis tum docebit rerum experientia quam noſtra iam conſequi poſſit intelligentia, The experience of things which we ſhall ſee then ſhall teach vs better then we can conceiue now.* But howſoeuer, it ſhall be terrible, yea ſo terrible, that as *Aug.* ſpak of God, *Verius cogitatur deus quam dicitur, & verior eſt quam cogitatur. God is truer thought of, then ſpoke of, and yet himſelfe more true then both.* So ſay

I of iudgements terror, it is sooner imagined then expressed, easier thought then spoken: and yet in it selfe more hideous, then either imagined, expressed, spoke, or thought. *Terribele est illud iudicium, inenitabilis pœna, intollerabile tormentum:* It is a terrible iudgement, a paine inenitable, a torment intollerable: but yet *Quid sit*, Directly what one it is as *Aug. Enchir. c.* 38 said of the diuersity of the Angels Potentiality: say I of this, *Dicant qui possint, dummodo qd. dicunt probare valeant*, Let them speak who can, so be what they speake they can proue. This is and thus is the second comming of Christ, & this far different from that that was *In humilitate*, in humilitie like a seruant, this shal be *in magistate*, in magistie like a king, that was *in infirmitate* in infirmitie like a sheepe to the slaughter: this shall be *in potestate*, in power like a Lion to his prey, that was in pouerty, being *Infans in præsepio*, an infant in a manger, this shal be in dignitie being *Iudex in iudicio*, A iudge to giue sentence, that was in *misericordia*, in mercie to confirme al, this

shall

shall be *In iusticia*, In iustice to confound most: He was then *Homo inter homines*, a man amog mé, he is now *Deus supra Angelos*, A God aboue Angels: & yet though a God, he will come like a man to iudge men & wicked Angels: there was a time when he did *Pati pro peccatis*, suffer for our sins, & after a time ther wil be a time when yet there shall be no time, whē we shall with him as he doth now *Triumphare cum liberatis* Triumph with freemē freely freed: what time he wil seuer vs, *A damnatis*, frō those whom his iudgor hath appointed to be damned. I remember the Scriptur speaks of *David*, that he was wrath with *Nabal* for denying him victuals at his sheepshearing, whē *David* was an hungred in his flight; & so *Abigaile* was faine to appease him. But whē Iesus Christ shall come in flaming fire, to render vengeāce on thē that know him not, nor obey his Gospell. No *Abigaile* shall serue for intercession. The terror of that day cānot be vttered, because the iudges sentence shall not be altered: mā while he was liuing, would euer be sinning: and God after that sentēce wil euer bepunishing. Then 1. Sam. 25

1. Thes. 4

Then shall the Archangels loud voice be heard, that voice which cleaueth the rockes, openeth the graues, raiseth the dead, coyneth soules to their bodies, & all *In momento, In a moment*, & twinkling of an eie. Then shall the vnbeleeuers misery come, then shall be the strict examination, the narrow serching, and idle words accounting: then *Exigetur a nobis me tempus impensum quomodo fuit expensum. We must giue account of all time allotted vs how we haue bestowed it*: For, *Non est capillus de capite, nec momentum de tempore de qua rationem non reddendam. There is not an haire of our heads, nor a moment of time, for which we must not be accountable.* the reason is, *Quia qui pro frigida aqua dabit mercedem*, Because he who for a cup of colde water will giue a reward, *Pro verbo otioso assatuit panam*, For an idle word hath allotted a punishment. He that created time, & was borne for vs in the fulnes of time be assured, he will iudg vs for our *not vsed*, or *abused* time: the great ma the world, & ma the little world, both haue a time, and time will

come that the Great ma shall haue an end, & the little man, who liued in the great ma shalbe iudgd at that end. Whe that end shal com, the secrets of al harts shall be disclosed; for as *Musculus* on Genesis saith about Sodoms destruction; *Quod noctu peccatur luce diurna punitur*, *Sinne by night committed, by day shall be punished.* Then shall it be saide to a sinner, as *Nathan* said to *David*, *Thou didst this secretly, but I will doe it before all Israell, and before the Sunne.* In this world God afflicts his chosen, and then iudge how in the next world he will torment the wicked. And as *Greg.* speaking of *Herods* cruelty to holy *Iohn Baptist*, saith; *Magna crudelitas cum sacrum caput fuit decollatum, maior cum allatum & homicidium ostentatum, adhuc maior quia saltatrici datum sed Maxima quia in potestatem adulterę assignatum*, *It was great cruelty to behead an holy man, more to bring the heade, and make boast of the murther, greater to giue it to a Dancer, but greater then all to assigne it into the hands of an Adultresse*: In the end concludes it

.71.1.Co

2.Sam.12.1.

with this remarkable note: *Hinc vnusquisq; colligat quid illic passuri sunt quos reprobat, si hic ita cruciat demum quos amat.* By this may all suppose how God will torture ỹ wicked in ỹ next world whō he hateth, when hee thus afflicteth his chosē in this world whō he loueth. In this world he adds to his seruants faits. *In the world to come he wil sift the vngodlies sins.* And as *Bar: in Can. Ier.* 15. saith, *Quid in Babylone tutum, si in Hierosolyma fiat scrutinium?* If there bee made a serch in Ierusalē, what safety can be expected for Babylon. The Papists say, if there be but two places, Heauē & hel, & *Non est quis medius locus vt possit aliquis esse nisi cum Diabolo qui non est cum Christo.* There is none interstitial place but that he who is not with God must needs be with ỹ deuil. If ỹ euery one (as the truth is) after this life, is imediatly, *In puncto temporis.* In a very instant of time gone to ioys or to pains hath reward or punishmēt; what then need we a Iudgemēt day? I answere yes, in two respects. 1. Because the body hath bin a coagent with ỹ Soule in good or in euil,

and

& ỹ body, as yet lyeth senceleſſe in the graue, & ſhall ſo do vntil ỹ laſt dome, euẽ without any feeling: now, it is meet ỹ as it hath bin a coactor, ſo it may be a copartner, that which vntil then it ſhal not be. 2 Becauſe God will render to euery one according to ỹ full meaſure of Mercy, or Iuſtice; & ſo it is that vntil that Iudgement day, neither the godly ſhal haue their ful fruition, & conſummation of ioyes, nor ỹ wicked of pains their meaſure: whertore to make both cõpleat & abſolute, ioyes to the godly, and pains to the wicked; As alſo ỹ two old friends might meet again together to renew old acquaintance. A Iudgemẽt day muſt be. Gods mercie was refuſed, his ſon Ieſus miſuſed, therefore his iniuries muſt be reuenged, his enemies muſt be confounded, the wicked muſt together be puniſhed; *Vt tormentis panalibus ſocientur qui ſocij fuerunt in vitijs.* To aſſociate them in tormẽts, who were cõpaniõs in ſin. *Paul* ỹ third Pope of ỹ name made queſtiõ of three things liuing, which dying, he ſaid hee ſhould bee reſolued off. 1. *In ſit Deus*

If

if there were a God. 2. An *Anima immortales*, *If soules did liue after the bodies were dead.* 3 *Si qui inferno*, *If any were in Hell?* Now these three questions will haue time after the Iudgement-time to be discussed by leasure: the one to the Athist, the other to the careleſſe Liuer; the last to the vnrepentant offender: all three to the Iayle of Hell, the damned persons in Prison.

Now to this necessitie of Iudgemēt generall, two things make a certaintie to euery man in particular. 1 The Author. 2 The resolution. 1 The author is God, and that God is, *Ordo naturæ, naturamentis humanæ, terrores conscientiæ, ordo societatis Politicæ, sacrarum hominum consensus. The wonder full decreeie euen of nature the nature of mans mind the terrors & stings of conscience, the order of politicall societie betweene man and man doth plainly shew.* As Parkins saith in his *Armil. aurea*. Nay as the heathē Orator said, *Nulla gens tam fera, There is no Nation so wilde*, no Barbarian so barbarous, but in heart will acknowledge it. Wherefore in his

Tuſc.

In sc. Questions, he reports of *Protagoras Abderites*, that because he beganne his booke with doubt, *De dijs vere neque vt sint, neq; vt non sint dicere habeo, As concerning the Gods, I haue nothing to say, but that they may be and may not be.* He was banished the citie, and the whole contry by a publike Edict, and with a generall consent his bookes were burnt to ashes. Now this God, that is, is *Magnus sine quantitate, bonus sine qualitate, Is great without quantitie, good without qualitie.* As *Aug.* saith, Whose freewil elected vs, whose power created vs, whose loue preserued vs, whose mercie at the appointed day will crowne vs, if we in our allotted dayes will serue him. This God is called in Latine *Deus* of *Do, to giue:* because, *Quem dat, He giues euery good and perfect gift.* In English he is called *God*, *Quasi good*, yea he is goodnesse it selfe, and no good thing will hee keepe from them that feare him, and serue him in holinesse and righteousnesse of life. This Iudgement day then, is good in respect of God and man. In

Iam. 1. 17.

God

God, to shew his great mercy & iust iudgemẽt, to the godly & the wicked: In man, that a crowne immortal might be absolute, that the fulnes of perfectiõ might make a perfect fulnes. 2 The resolution, he not only in a kind of intentionall determination verbally said it, that which had bin sufficient too, for, *Dixit & factum est.* He spake the word and it came to passe. But more, he hath with mature deliberation resolued vpon it: for my Text saith: *Hee hath appointed a day*: that is, Flatly agreed vpon: As if the blessed Trinity had held a Councel about it, as about the making of man. *Let vs make man.* So, *Let vs apoint a day for Iudgement.* And then after ỳ secret heauenly Parliamẽt hold, the Act was publisshed (as a reuealed thing which belongs to vs & our children for euer.) *That there is an appointed day of Iudgement.* Agreeing to this is that of the *Heb.* 9. 27. *Statutum est hominibus vt semel moriantur, postea vero iudicium.* It is apointed for all men once to die, and after that coms the Iudgement. It is appointed, & therfore needs must be, nay both apointed,

Psal. 33. 9.

Gen. 1. 26.

Deut. 29. 29.

and

& therfore shal be, *Death & Iudgement* too. With god is no chāge no alteration, no shadow of either: for, *Ego dominus & non mutor.* I am the Lord and I chāge not. *Solus deus recipit immortalitatem, quia non capit mutalitatem.* Only god is imortal becauſe only God is immutable. *The heauens change & look old as doth a garment, but thou art the ſame & thy years fail not.* Why doth ỹ ſun guid ỹ day, ỹ mcon & ỹ ſtars gouern ỹ night? Becauſe god hath apointed it, why doth not the ſea ouerflow the earth, it being ſo many degrees higher, thē ỹ earth, but keep it ſelfe in it bounds which it paſſeth not? Becauſe God appointed it. Why haue we a winter & a Summer? and not al one ſeaſon of the yere? Becauſe God hath appointed it. Why doe al the godly look for a iudgemēt day? Becauſe god hath appointed it. So we haue light and darknes, day & a night, a ſpring & a fal. Al becauſe god apointed all. If your aske me, why *Iacob* was predeſtinat before al worlds to ſaluation, & *Eſau* hated to damnation? I anſwer *Statuit deus*, becauſe god apointed. If you aske me why *Saul* was aſheird of

Mal. 3. 6.

Pſa. 102. 27.

of his Kingdome, and *Dauid* inthroned? I answere, *Statuit Deus*, *God hath appointed it*. If you aske me, why *Absalon* did hang betweene heauen and earth by the ruffinly hair of his head? (A destruction to giue our now-such people instruction,) I answere, *Statuit Deus*, *God had appointed it*. If you aske me, why I doe, and you must looke for a Iudgement day? I answere with my Text, *Quia statuit Deus*, *Because God hath appointed it*. The Rainbow hath many colours, two Dominant, Fiery and Watry, the watry colour remembreth vs of the Deluge past, and bids vs feare it no more: the Fiery aduertiseth vs of the Iudgement to come, and bids vs daily looke for it. If you aske me why? I haue retained my Text, and what that speakes is law, *Statuit Deus*, *Because God hath appointed it*.

2 The second part of my Text is the vncertaintie of the day of Iudgement: for, *Qui natus ante tempus*, *He that was borne before time*. And *Qui dedit ei tempora*, *Who gaue a beeing to*

all

all time, will come, *In tempore*, In a fit time, to iudge vs. *Pro tempore*, For loſt time, we who are Heires of time, when as *Non erit amplius tempus*, There ſhal be no more time. Time it ſelfe ſhal be no more, as wee read. *Apock.* 10. 6. that is, *No more time of perſecution, of murther, of Sinne*: whereof the ſixt Angel ſpake. *Apoc.* 9. 13. *The time of perſecution at that time ſhall ceaſe, and yet time it ſelfe ſhall not haue ceſſation.* Antechriſt with all Complices of his ſhalbe deſtroyed, ſo there ſhall bee no time for hurt, nor deſtruction, ſith the deſtroyer himſelfe ſhall bee deſtroyed: but, *Ipſum Tempus in quantum tempus*, Time in that it is time ſhall ſuffer no deſtruction. In three things appeares the vncertainety of the day of Iudgement. 1 The place where. 2 The manner how. 3 The time when. It is vncertaine in what place wee ſhall bee iudged. It is vncertaine in what manner wee ſhall bee Iudged, and it is vncertaine what time the Iudge will come to Iudgement. 1 The place, any particular place of Iudge-

ment, or where the Iudge will appeare to Iudge, is to vs vtterly vnknowne; more then that *Paul* speaks of. 1. *Thes.* 4.17. *Then wee who liue and remaine, shall bee caught vp in the clouds to meet the Lord in the Aire, and so shall bee with him for euer*: So that the generall place is the Aire. In the 6. of *Mat.* 64. In the 13. of *Marke* 26. In the 21. of *Luke* 27. The Iudge there speaking of himselfe at his comming, saith; *That it shall bee in the Clouldes of Heauen.* That is, both as the Marginall hath it, and as the most vnderstand it. Sitting vpon the Clouds, as he was taken vp: which opinion is the common receiued opinion of the learned. There were of the Friers, and are at this day, of opinion, that the valley *Iehosaphat*, which is situate towards the East, betweene Ierusalem and the Mount of Oliuet, shall bee the place where (say they) the throne shall bee set, and where wee shall all be Iudged: the proofe of which opinion, they cite out of *Ioel.* 3. *chap.* 3. *verse* 2. where the text saith, *I will gather all*

nati-

nations, and will bring them downe into the valey Iehosaphat. The reasons moouing them to this opinion are two. 1 Because they hold Ierusalem and the places about it adiacent, to bee neere the middl of the earth; and therfore being a place so copious, so famous, most fit for the place of Iudgement. 2 Because *Iohosaphat* in the Original, doth singnifie the Iudgement of the Lord. The which opinion of theirs, thus I answere. That for the places cituation to be about the middest of th e earth or world, that I leaue to the Cosmographers to be decided, according to their iudgement in that Arte and facultie. Also the wordes signification, shall cause none alteration; sith they who are learned in the Hebrewe tongue, will acknowledge no lesse.

But for the places quotation, they must obserue, that the Text is to bee vnderstoode, either by way of allusion, alluding to the valey where God did by a great and vnsupposed, vnexpected meane at the humble peti-

of *Iehosaphat* ouercome that good Kings enemies: for the enemies fell to Ciuill war among themselues, and one slew another: *Moab* and *Amon* fell vpon Mount Seir, and they euery one vpon the other, as wee read 2. *Cr.* 20. 23. And so this may haue a reference to that, and may signifie the valley of destruction for the wicked. Or else doubtlesse it hath relation vnto the word *Iehosaphat*, which signifieth Iudgement, or pleading, or arbitrating of matters. Wherfore I auerre conclusiuely, that it is not to bee vnderstood of the locall place of *Iehosaphat*, but onely of *Iehosaphat* so termed and called, because the Iudgement then executed on the damned, shall resemble that which was vpon *Iehosaphats* enemies. Thus then of the place of Iudgement, no man must determine, because the Scripture doth no where define: for it is a Canon. Where the Scripture leaues none euidence, wee must lend no faith: but that there shall bee a place, we must all resolue: *Later dies & locus*

tur omnis dies & locus, The day and place is vnknowne, that euery day and (happily) *Place too might bee feared.* 2 *The manner*, the manner may partly bee gessed, because in holy writ it is plainly described. Saint *Iohn* saith, *Videbunt in quem pupugerunt, They shal see him whom they thrust through. cap.* 19.37. *Ergo ait Aug. vidibunt corpus ipsum quod lancea percusserunt, & sic videbitur, a pijs & impijs, a Iustis & iniustis, a gaudentibus & plangentibus, a confusis & confusis. Therefore* saith *Austine, They shall see that very bodie which they pearced with a Speare*: and so he shalbe seene of the godly and the wicked, of the iust and the vniust, of them that shall reioyce and those that shall lament, of those that bee saued and those that be confounded. The circumstances then of the manner of the Iudges comming partly shall bee these fiue. 1 The Iudge shall Iudge in the meere forme of a man, yet not in the forme of a meere man, sith he is, was, and will bee more then man. *Ille est homo verus, non tamen homo merus.*

this is plaine. *Act.* 1.2. Where when hee was taken vp into the Cloudes from his Apostles, as they stood looking stedfastly towards Heauen, as he went; the Text saith, *Two men stoode by them in white apparell*, which said, *Ye men of Galile, why stand yee gazing into Heauen? This Iesus which is taken vp from you into Heauen, shal so come as ye haue seen him go into heauen.* So, like a man he went, and like a man he shall come. *Vnde Aug. Ser. 64 De verbis Do; Forma illa erit Iudex quæ sub iudice stetit, illa iudicabit quæ iudicata est.* That forme shall bee Iudge that yeelded to a Iudge; that shall iudge, which was judged it self. And if iudgement should be onely among the iust and holy Ones, to them would the Judge appeare as in the forme of God, (saith this Docter) but because all must bee iudged, iust and vniust, and sith it cannot bee that the vniust and wicked should see God. *Talis apparebit, Iudex qualis videri possit & ab iis quos Coronaturus est, & abijs quæ damnaturus est. Tract. in Iohn exp.*

5 The Iudge shall so shewe himselfe as hee may bee seene, both of those that shall bee crowned, and those which shall bee damned. For at that time he will, *Dare premia secundum bona opera, non propter bona opera. Giue rewards according to good works, but not for good workes*; As may bee proofed. *Apocal.* 20. And *Matthew* 16. 27. Also *Cinit. lib.* 20. *cap.* 24. *Manifestus veniet inter iustos & iniustos indicaturus iuste, qui prius venit occultus ab iniustis indicandus iniuste*: Hee shall manifestly come among the both iust and vniust, to iudge iustly; who before obscurely hidden, came among the vniust to be iudged vniustly.

In the forme of a Seruant shall the Iudge bee seeene. *Occulta erit forma Dei, Occultus erit in Seruo Filius Dei. Hidden shall bee the forme of God, and the Sonne of God in thee forme of Man.* The Sonne of man shall appeare, because the power of GOD shall make that appearance: and the Sonne of

God

God shal iudge the appearers, because hee will take the forme of man for the iudgement. 2 *Canet tuba, The Trumpe shall blow*, that is, some admirable signe *Accipitur, Shall bee receiued*, which by diuine appointment, *Dabitur, Shall be giuen*: and this signe is diuerſly termed in the Scripture: Sometimes to bee *The voice of an Archangell*: sometimes *The trumpet of God*: sometimes *The voice of the Sonne of God*. And verily, it may well bee called a Trumpet, because God doth come then like one who is ready to wage warre against his enemies; and such shall bee the vertue of it, that at the hearing thereof all shall arise. Though some, with the Martyres, haue their bones burnt to ashes; others deuoured by beasts, some rotted in the graue, some lost in the earth, and some perhaps a thousand miles from the other: yet these all by Gods diuine power and might, shall bee vnited and knit together; and beeing the selfe same bones, which the creature had before it dyed, shall re-

ceiue

ceiue the very same flesh, though it be deuoured by wormes, and returned to dust from whence it came. Yea, and that *Eandem numero*, the same numeratie flesh, as the Logitians terme it; and not *Specie* in shape and likenesse, as the Anabaptists falsely holde: *Deum nouas creare corpora: sed his similia*, That God will create new bodies, but yet like to our former. In the 1. *Thes.* 4. 6. it is said, *The Lord shall descend from heauen with a shout, with the voice of an Archangell*, with the trumpet of God. A shout doth properly belong to mariners, who for incouragement doe all shout together when they cast forth their oares: and it should seeme the Apostle alludeth to these, both as the marginall note hath it, and as *Aretius* on that place expounds it. The same *Aretius* holds, the shoute to bee the loud crie of the Angels: *Lyra* & *Wirth*, expounds this shoute, to be the crie of the Iudge calling all to iudgement: o-others thinke it shall bee the confused crie of all the vnreasonable creatures. The voice of the Archangel, is thought

by

by some to be The great and generall noise of the heauenly troupe, that shall attend the Iudge. *Bucer* thinkes it the hie note of the Captain of the heauenly Hoast: *Lyra* saith, The voice of Christ, commanding all to iudgement, shall be *vox imperatiua*, the swaying, ouercomming voice, the voice of the Archangell calling to iudgement, shall be *vox executiua*, The accomplishing or finishing voice, the voice of execution: that as the Saints shall iudge the world. 1. *Cor.* 6. 2 so when the Lord shall crie, *Arise ye dead to iudgement*, euen that crie shall be the Eccho, (as it were) and crie of the angelicall multitude. The trumpet of God, saith the Glosse, shall be the commanding all to arise, after which rising, instantly shall bee the iudgement. Others thinke, the trumpet shall be the manifest appearing of the Iudge. *Musculus* thinkes, it shall bee some outward signe which may bee called and termed A Crie terrible and horrible, causing astonishment. But in this scrupulositie no morall weight

can

can be a true Arbitrator: let mee therefore say with *Aug. Hoc est in concilio dei: This is in Gods counsell.* This wee know, that when the Law was giuen to the Israelites vpon mount *Synai*, The mount smoakt and trembled, and a trumpit blew. *Exod.* 19. 18. all was to mooue terrour and feare: and this beleeue, the trumpet at the last day shall dreadfully blow, to terrifie the wicked, and comfort the godly, as also *Arctius* holdes. A trumpet is an instrument of vocalitie, properly vsed in warre, and by the call of a Trumpet (not a materiall one, dimentionate) shall we bee called to iudgement: what time, God will goe to battle with his enemies, and the fielde be yeeded into his hands. Thirdly, The dead shall arise, the liuing shall bee changed; which change shall bee in stead of death. 1. *Cor.* 15. 51. Fourthly, *The Angels shall gather together the elect from the four Winds:* that is frō the foure quarters of the world. Fiftly, The Starres shall be dark, either ... indeed & truly. Mat. 24. 31.

as the

the Son was at the passion of our Sauiour, when *Ferre non poterat creatura videre iniuriam creatoris*, The creature was ashamed to see the iniurie offered to the creator, and so blusht for shame or els ϰατα π by reason of a great light then comming. These are the maine circumstances of that great mans manner of comming: among great men euery where so meanely considered. The Romans had a custome, that when any offender was conuicted, they would put into the number of their names the double number of letters, the letters were A and C. and these were put *In vrnam*, into some hollow thing, A was the letter of absolution, and if the offender drew that Lot, it was a Supersedeas, he had his pardon, notwithstanding both his offence and sentence ginen on him. C. was the letter of condemnation, and if the poore prisoner drew that then the silie querdon was to prepare himselfe for execution: for then *Tamberlins* blacke tent was vp, nothing to be expected but destruction. But alas no such A. shall be at

doomes

Doomes day; when a sinner without a Saiour, shall misse the *venite*. *Mat.* 25. 34. and the too late repentant, shal will he, nil he, draw the blacke C. of a lamentable He, against which time, God make vs all prouided. 3. *The time*, the time is to vs meerely vncertaine, *Modum patefecit tempus celare voluit*: He hath made known the manner, and conceiled the time. *Aug. Epist. ad Hesenchium*, saith. *There are, Lord, which say they can make a computation of thy comming*, but yet, of the very day and houre, (whereof my Saiour speaks. *Mat.* 24. *De die autem & hora illa nemo nouit, Of that day and houre, knoweth no man,*) They say indeede they can giue no gesse at all for mine owne part, I say nothing but this, *Id me velle scire, quod Christus ait neminem scire posse*, I would bee glad to know that, which Christ saith none can know at all. Wherefore the same father in another place giues this good counsell, That we should not be like the idle seruant to say; *Moram faciet dominus meus*, My Lord will deferre his comming. *Luk.* 12. 45. and in

beginne to eate and drinke with the dunken; nor yet resemble the Thessalonians. 2. c. 2. To giue credit to euerie false report and tale, as if the day was now in being: but to watch carefully, as if it were *In terzo*, at hand, and at our very backes behinde vs; concluding thus, *Nos itaque quod dominus scire noluit, libenter nescimus.* Let vs rest in willing ignorance, where the Lord would haue vs be in *Nescience*, and be content not to vnderstand, what God would haue no man to know. But as in the rules of Phisicke, a disease is gessed by the Symptomes, so in this great secret of heauen we may aime at it a lose off, and deeme it to be nigh: but yet cannot tell, being aided onely by the Signes, to diuine when. *Iohn Bap.* was a *Prodromus*, a forerunner of our Sauiour & preacht repentance. *Mat.* 3. 2. Thirdly, So there be certaine signes which are *Prodromi*, Preparers of the way, & bring tidings of Iudgements comming; which teach vs that lesson of our Sauiour, *Be ye therefore ready for in such an houre as you think not, will the son of man come.* Now

among

among these signes, I note three sorts. 1. Some going lōg before ỹ day of iudgment, of which sort are these. First, The preaching of the Gospel throughout al the world among al natiōs. 2. The great securitie & gluttony, as was in the daies of *Noah*. Such did go before the iudgement of water, and such shall go before the iudgement of fire. 3. The perelous times whē mē shall depart frō the faith, & giue heed to spirits of errour, & doctrine of diuels. 4. The disastrous disorder in mens conuersation, Pride, couetousnes, cursing, disobediēce, trucebreaking, with a bedroule more reckoned vp by *Paul*. 5. The discloſing of the mā an of sinne, Antichrist, the Popish sonne of perdition. 6. The persecution of the godly, the Church when men shall thinke they doe God good seruince in killing them. *Iohn* 16. 2. Whereupon the Poet saith, *Sanguine fundata est ecclesia sanguine sapit: sanguine succrevit, sanguine finis erit*, The foundation, beginning, increase of the Church was with blood, & with blood shall the end be. 7. Charity shal be cold,

Mat. 24. 14.

Mat. 24. 38.

1. Tim. 4.

2. Tim. 3. 1

2. Thes. 2. 3

And the loue of many shall abate. Mat. 24. 12. which thing being but seriously thought on, who would not thinke, but either wee liued vnder the frozen Zone, or that there was a continuall winter, in mens hearts. Secondly, there are signes going hard before the day of iudgement, as first, The Eccliples of the Sunne and Moone, both darkned scarce yeelding light. *Mar.* 13. 24. wher in I say with *Hemingius* in his *Syntagma*, *Quicquid accidit*, Whatsoeuer coms to passe though a naturalist may giue a reason thereof, yet if it be extraordinary, as Eccliples, Inundations, Tempests, and the like, it is *Portentum*, foredoometh some thing. Secondly, The falling of the Stars, which is ment not really, but supposedly, as men shall imagine: meaning that all creatures seuerally and ioyntly, shall bee *Præcones*, Cryars to summon vs before that horrid seate of iudgement. Thirdly, In the earth shall bee tumultuous quaking, on the earth nation shall rise vp against nation, about the earth strange

mins, persecutions. *Luk.* 21. 10. In the Sea strange breakings out and the ouerflowings, that which our late wofull experience can too truely testifie. In the Aire dreadfull sights, as were ouer Ierusalem vpon her imminent destruction, whereof *Iosephus* writes. Fourthly, The calling of the Iewes, which *Paul* proues by three reasons that it shall be. *Rom.* 2. but how soone, he alone knowes that knowes all. Thirdly, There are signes going with the day of iudgement. 1. The signe of the Son of man. 2. The lamētations of the Sons of men, *All kindreds of the earth shall mourne, then shall the Sonne of man come to iudge, and the Angels bee sent out to gather. Mat.* 24. 30. It is doubted among writers, what this Signe of the Sonne of man shall bee. *Caluin* seemes to holde it to be the glorie, and maiesty, and power of Christ, giuing notice as it were of his cōming. *Vt tale sit potentia præditus, qua si signe in sublime erecto, ad se conuertat totius mundi intuitum.* That being furnished with heauenly power hee might set the

whole world a looking at him, as it were with an elected signe on high. Many hold it to be the very body of Christ, retaining the wounds of his passion, in his hands, feete, & side; as *Marsilius* cites the opinion. *Theophilact* on the 24. of *Mathew*, holds this signe, to be the signe of the Crosse. *Qua apparebit in cælo supra solem fulgens ad arguendos Iudæos*: which shal appeare in heauen shining aboue the sunne to reprehend the Iewes, and be a Trophe, and kingly Ensine. This is likewise the opinion of *Chrysostome Hom.* 77. on *Mathew*. *Signum filij hominis erit signum Crucis*, (*non crux lignea in quam passus dominus, sed Lux in dominum Crucis*) *sole splendidiori*: The signe of the sonne of man shall be the signe of the Crosse, brighter then the Sunne: for the Sunne shall be dakened, but the crosse shall appeare to abash the impndencie of the wicked, saith this golden mouthed father. *Hier.* in *Mat.* 24. saith, We vnderstand the signe of the crosse, by the signe of the sonne of man, that the Iewes may see him whom they thrust

thrust through: as *Zachar.* speakes. *cap.* 12. 10. A worthy writer hath this comparison, As a king entring a citie, goes before the armie, and hath his Banners and *Vexilla regalia*, Kingly flagges carried before him: So the Lord of heauen, the King of kings, descending from the heauen of heauens, doth goe before his hoast of Angels, and Archangels; who carrying before the signe of the Crosse, as a standard of triumph: will relate to wretched men the comming of the heauenly King on earth to iudge the world. Now among those percursarie signes, they are all expired but these two, *The preaching of the Gospel through out all the world. Mat.* 24. *And the calling of the Iewes Rom.* 2. throughout the whole chap. 1 As for the preaching of the Gospell, it by all the world is ment (by the figure Sinecdoche) the most parts of the world; or the Iewes & Gentiles, the whole world being into them two deuided, as *Maister Calvin* vnderstands it: then is the signe also expired, as hee auerreth; for so it hath beene.

2. And for the calling of the Iewes, though as yet it is not, (for there must not be a calling peculiar of one particular, Iew, or a few Iewes, but a generall calling of them all) neuertheleſſe how ſoone it ſhall bee Man knoweth not: but that (they being in number ſo many, in places ſo diſperſed, in religion ſo backward) as yet they are not, all doe graunt. Howſoeuer theſe ſignes being in a manner all fulfilled; they rubbe our dull memorie of the end of all things at hand, to be expected. *Saint Hier*, citeth 15 ſignes out of the olde Rabbins that ſhould goe hard before the day of iudgement, all which *Scholaſt. Hiſt.* ſaith that *Hierome* found in the *Annalibus libris Hebreorum*: & theſe ſignes in number 15. are to be expired in 15 daies before the worlds laſt expiratiõ, the breathing out the laſt gaſpe of the laſt day. 1. The firſt day, the Sea ſhall raiſe it ſelfe 40 cubits higher then the mountains, ſtãding like a wall in it own place. 2. The ſecond day it ſhal ſo much go again into it ſelf, that it ſhall ſcarce be ſeene. 3. The 3 day the

inhabitants

habitants of the Sea, fishes shall appeare aboue the waters bellowing out, roaring and crying euen to heauen. 4. The fourth day, the sea and all waters shall burne. 5. The fifth day, the trees & herbs shall haue a bloody deawe. 6. The sixth day, All edifices, and buildings shal fall. 7. The seuenth day, there shall be a generall rupture of the rocks in peeces 8. The eight day, the whole earth shall quake. 9. The ninth day, the ground shall be made plaine and leuell. 10. The tenth day, men shall goe out of caues and dens of the earth like mad men, & not able to speake one to another. 11. The eleauenth day, the bones of the dead shal arise, and be ouer their graues. 12. The twelfth day, the Starrs shal fall from heauen, to the iudgemẽt of many 13. The thirteenth day, the liuing men shal die, that they may rise with the dead. 14. The fourteenth day, heaue & earth shall burn. 15. The fifteenth day, there shall be a new heaue & new earth, & all mẽ shal arise. I quote not these authors as though I did, or would haue you beleeue those Rabbins to whom Hier. made this decla-

tion; both because the 13. is false, as also because we haue Scripture for the certaintie but of some of them, and for the order of none of them. Only to tel you that no Adamantine stony hart, can but tremble at the consideration of these things & to teach you with care & conscience to prepare against the ensuing time of death & iudgement: for if you be ready against death comes, you shall be happie when iudgement comes. Euery mans deathe day is his particular iudgement day. & *Quocunque ceciderit arbor ibi erit Eccles. 11.3.* As the tree falleth, so it lieth: mankind resembleth trees, some cut downe in their spring, some in their full grouth, some when they are dead. So is man, some die in youth, some in middle age, some in old age: and as the Axe, death, cuts downe the tree. Man, as the tree falleth, so it lieth: as death doth leaue vs so shal iudgement find vs, & as iudgement finds vs so shall sentence passe vpon vs. *Qualis exierit de hac vita, talis reddetur supremo.* Such as a man goes out of this life, such shall he become at the future life. God

hath

hath hidden from vs this time of the last iudgement in diuerse respects. 1. To try our faith and pacience, to possesse our soules therwith. *Ln.21.19. vincit qui patitur*, 2. To haue vs euer ready. 3. That the wicked might be without excuse. 4. To bridle curiositie, not to search into secret things which belong to the Lord our God. In the 1. of the *Acts* and 7 *ve.* the disciples were tolde, It was not for them to know the times and seasons, which the father hath put into his own power: & if we grow inquisitiue, *Moses* tels vs, *The things reuealed belong to vs.* Our Sauiour himsel speaking of the iudgement day, saith: *But of that day & houre knoweth no man, no not the Angels of heauen, sane the father only:* what then needs man grieue to be ignorant, when the blessed Angels are content not to know it? yea more, Iesus the Sonne of God, was content to be *nescient* for our sakes; *In quantum homo*, in that he was man. Some say he knew it, euen *Quatenus homo*, he was Man: but not *Externus*, [illegible] it to men. Some haue boasted

Mat. 24. 44

Rom. 2. 5

Deut. 29. 29

Mat. 24.

boasted of reuelations, & by thē to set down definitiuely a certain day of iudgment, some by the Astrological aspects of stars, some by Arithmetical supputatiōs of numbers would diuine the time of the last time, & al falle, to seduce the simple. Of which sorts of people, I may say as *Cato* said of the Sooth-sayers of his time: I wonder that they doe not laugh, when they meete each other in the streets. There were diuerse of the learned in times past, who held that as the wals in Iericho fell down the seuēth day after they were cōpassed about with blowing of trūpets, & shouting of the children of Israel, as we read. *Ios.* 6. 20. So the holding of this world, after those 6 great daies whereof one is to the Lord as a 1000. years, & a 1000. years as one day, shal fal: & the shal be that cōtinuall sabaoth, when al times & seasons shall meete together in coniunction, whereof the Prophet *Esay* speakes. *Esa.* 66. 23. The old (I had almost said the idle Prophesie of *Esra* fatally shrouded vnder his name in the Iewes Thalmud) is tossed & haled by many that

2. Pet. 3. 8

shal last 6000. yeares, 2000. *vnder* before the Law, 2000. vnder the Law, and 2000. vnder the Gospel. The strength of their weake conjecture is: 1. As in sixe dayes the Lord made heauen, earth, and al that therein is, so in 6000. yeeres the Lord shall gouerne this world, being subiect to generation and corruption: and as the seauenth day he rested, so in the 7000. shall he (hauing gathered together his Church by the preaching of his word) bring all to euerlasting rest and peace. 2. As the Sabaoth was instituted in the euening of the sixt day. So by this Sabaoth, being vnderstood the last Sabaoth, in the end of the last 2000. yeeres or a little before, shall come the heauenly Sabaoth, when all shall rest. 3. As the six first Fathers, *Adam, Seth, Enos, Cainan, Malaleel, Gared*, are deade, and *Enoch*, the seauenth from *Adam*, was translated into Heauen aliue, and saw no death: So for the space of [illegible] yeeres, the world, and death in [illegible]orld shall bee and in the 7000. [illegible]e blessednesse and immortalitie.

To

To shew the errour of this Prophesie, in false computation of yeares, it will more trouble your Honorable and iudicious eares, then edify your hearts; onely thus much, know that there were before the Law aboue two thousand and fiue hundred yeres, and vnder the Law fewer then two thousand. Besids this, the opinion wants a groūdworke: for it hath no Scripture for Euidence, now where that foundation failes, there the building fals.

But, what shall be vnder the Gospell, wee shall not know vntill the Audit day comes: at what time, euery Mans bill of accounts shall be put in by appointment of the Creator of Time, and wages (God make vs meanwhile good seruants) giuen in particular to all. Some haue supposed, that because Christ liued vpon the earth 33. yeeres and some six moneths: that therefore the Time vnder the Gospel shall bee so long: for, say they, The Church hath a relation to Christ, and the body of the one, a type of the other. So then, as the naturall [illegible]

tinued on earth 32. yeares, so shall the mistical body, the Gospell, the Church wee who are his members: prouided still, that sith at the end of these yeares, say they, shal be the euerlasting Iubile of our soules; that in the *Interim*, euery one of these yeeres haue a relation to the *Mosaicall Iubile*, that after so many fifties bee expired, the end shall come. But this being but opinion, and the opinion of some, I leaue it in hast to your reuerend opinions now, and to bee scanned by the opinions of all at leasure hereafter: only desiring you to consider with mee thus much, That all ages of man are limited to a certaine number of yeeres, except the last part of old age.

Infancie is reckoned to holde vntill the third or fourth yeare, Childhoode vntill ten yeeres, Pubertie vnto eighteene, youth vnto fiue and twentie, Courage vntill thirtie fiue, or fourtie yeres, Constant age vnto fiftie, Sixth age vntil 65. only decrepit crooked age hath no time of yers prefixt, but

euen

euen to last vntill the last, and the last gaspe, bee it sooner or farther off, to be the Stage, post or bound of that. So likewise this last age of the world cannot bee determined, vntill by the Determiners appointment wee see a certaine determination. In the meane time, let vs redeeme the time, considering the time; Let vs redeem the time or euilnes of the time, with the goodnesse of our liues. Let vs take his counsell who gaue the best councell, euen councell for our soules. To watch and pray least that day come vpon vs vnawares and finde vs vnprouided. Consider at that day what a Iudge we shal see, a frowning Iudge, he that damned the poore seruant, *Mat.* 25. 28. for hiding his Talent, and bringing him onely his owne without interest. Hee that damned the poore soule, *Mat.* 22. 13. for comming to the marriage feast without his wedding garment. Hee that damned the fiue foolish virgins, *Mat.* 25. 12. for not comming iumpe at the houre; and finall threatneth to damne all those that worke iniquitie.

M

Mat. 13. 41. Doe not wee reade how he cast out *Adam*, the first man, for eating an apple? Drowned the old world wholly, for wicked imaginations, all but *Noah* and his family, saued by a seely Arke of pine-trees? Reiected *Saul* and cast him out of his Kingdome for sparing the Amalekites? Punished *Dauid*, a man otherwise after his owne heart, with plagues, and his rebellious sonne; for the committed acts of adultery and murther? Threw the Angels out of heauen. That light, as *Austine* thinkes, which *Moses* speakes of in the first of *Genesis*? Turnd *Lots* wife into a piller of Salt? And then, *Qui Angelis, & pijs non pepercit, Hee who neither sparde the Angels, nor good men, how shall wee wretched Sinners looke to escape?* It is good for vs to thinke vpon these things, and to consider that Our redemption draweth nigher now, then when we first beleeued. *Rom.* 13. 12. Yeaf *Noah* held those the last daies wherein he liued, who liued so many yeeres since; euen but 37. yeares after Christs Passion; and beheaded in the

the 14. yeere of *Nero*, what may we thinke of ours? The great Papist *Bellarmine* affirmes that we haue not 400. to come: but be it, wee had 4000. to the worlds end, what is that to vs? The Psalmist sayth: *Our dayes are but three-score yeeres and ten: and if they bee of strength, fourescore yeeres*, and if so, all is but labour and sorrow, cut off, and we soone gone. *Psal.* 90 10 And *Hier.* saith, *Sin amplius vixerimus*, If wee liue aboue 80. yeeres it is no life to be called, but a death rather. Now when we die, the world is at an end with vs, we goe to the house of our age; and come forth no more to tell any tales. Wherfore, Iesus make vs ready against death comes, and then Mercy will make vs happy when iudgemẽt coms. The very period of the Iudgement time, some say, shall bee at midnight. *Quia illa hora Angelus Egyptum deuastauit, eademque hora electos suos de mundo liberabit*, Because in that houre, say they, the Angel did slay the First-borne in Egypt; and that in that houre will hee deliuer his elect from

the

Egypt of this world. Some say, *E contra*, The iudgements time shall be in the day, either because the Prophets doe call it, *The day of the Lord*; Or else because that night if the time of night, shall be as bright as the day. Others say, whose opinion *Isodore* citeth, that, The generall Resurrection shall be in the same night, wherein our Sauiour made his Resurrection: that is, On Easter euen, at the feast of the Passouer; and for that cause, saith hee, many in the Primitiue Church of the faithfull, did watch that whole night, as expecting the Iudges comming, if we may beleeue this Author. But these men I answere, first with that worthy father; *Hæc est fidei regula, dixit Christus, dixit Apostulus*, *This is the rule of Faith*, to say; *Thus said Christ, thus the Apostle*. Now this is more then Christ or his Apostles saide, and so more then you or I must beleeue.

Next, for that they speake of the Night time, I answere, either with *Aug. It shalbe, Nocte rerum*, In the

the night of the knowledge of action; *Non temporum, Not in the night season of time.* Or els I say with the meaning of the Text, *He shall come in the night*, that is, Suddenly, vnexpected; when no man so much as dreameth on his then comming: and as in the night things are done that men know not, so that time shall be when men thinke not. This is sure, whensoeuer it shall be *A Trumpe shall blowe, Interrorem, To terrifie*: As *Theophilact* in *Mat.* 24. *ait*; *And a shrill cry shall bee so lowde, that All Soules in Heauen and Hell, and bodies in the graue shal heare, and at the hearing thereof appear before the Iudge.* Who as *Beda in cap.* 21. *Luce*, saith; *Ea forma electis apparebit, qua in monte apparuit, reprobis vero in ea forma qua in Cruce pependit, Shall appeare to his chosen in that forme wherein hee appeared to Peter, Iames, and Iohn on the mountaine*, that is, *gloriously, his face and clothes glistering. Mat.* 17. 2. *But to the reprobate hee shall appeare in that forme and shape which he had, when hee hanged on the Crosse.* Let vs then

who deſire and hope for ſaluation, worke it by faith, and ſerue God here, that that bleſſed day may be welcome to vs hereafter, and how God will be ſerued. Old *Hier.* tels you, It will bee better by Aduerbs then by Verbs. *Videat quiſque vt bonum opus, bene & bona intentione faciat; quia non bonum facere, ſed bene facere laudabile eſt, non enim in eo quod facimus, ſed quod bene facimus. Let euery one,* ſaith he, *do good workes well, and with a good minde, for the praiſe is, not in the doing good, but in the doing well.* Example be the Phariſie, he did good: I faſt twiſe a week, I giue tythes of all I poſſeſſe. I am no Extortioner, vniuſt, adulterer. *Lu.* 18. 2. But he did not well, for he wanted a good intention, which hee had not, and wanted not a proud heart, which he had. Wherefore he ſaid, *Not like this Publican. Ver.* 2. And Chriſt ſaide, *Not iuſtified. Verſ.* 14. Thus all vnregenerate perſons may doe *Bonum, Good:* but not *Bene, Well:* they cannot doe good well, becauſe they haue not in the ſight of God a good will:

the person before God is not plausible, because hee wants Faith: nor the worke to GOD acceptable, with it wants not sinne, *What is not of Faith is sinne*, Romanes 14. 23. 3. The end, *to iudge the world*, is the third part of my text, and this third part is taken in fiue senses. First, for all creatures in the world. Secondly, for all mankinde. Thirdly, for the elect. Fourthly, for the reprobates. Fifthly, for the desires of the world, as lusts of the eyes, desire of the heart, pride of life: and in the second sense, for all mankinde is *worlde*, in my text properly taken: for God shall iudge all mankinde, good and badde, and bring them all to iudgement. In the twentieth Chapter of the *Reuelation* and twelfth verse, Saint *Iohn* saw the dead both great & small stand before God for their iudgement: *and the bookes were opened, and euery one was iudged according to the things written in those bookes: and the Sea gaue vp her dead and death & hell gaue vp his dead.*

A question is heere mooued, how

the damned soules in hell, and the Diuels the fallen Angels shall be iudged at the last day, that are iudged already at this day?

Solu. I answere, that in respect of condemnation they shal not at the last day be iudged; seeing they beforehand are condemned by Gods eternall decree, by his word, by their owne consciences: but in regard of aggrauation they shal be iudged, because their paines shall be increased, & themselues strictly lookt vnto, for hurting the godly any more. In this world *Peter* was sifted, & *Iob* was wounded: in the next world they are and shall be blessed: & the blessed shal be crowned, crowned with a crowne of immortality, white array, *Apoc.* 3. 5. And thus much by the way let me tell you, as I passe along this third part of my text: that White shall be the last apparell that we shall lastly weare, it shall be the last weare which we shall weare, and it wil weare lastingly: euen so long as this mortall shall weare immortality, after this mortall hath put on immortality.

White is a colour betokening puritie, and so the fitter colour for Heauen, where all is Puritie. It is the colour which wee shall haue in Heauen, where no impure, nor vncleane thing is. *Ephe.* 5. 5. This white was the colour wherewith Christ was mocked, and this white shall bee the colour wherewith wee shall be crowned. White was a colour wherewith Christ was clad when hee was in miserie *Luk.* 23. 15. And white shall bee that colour, wherewith wee shall be clothed when we are in maiestie.

In the 1. of *Iohn, chap.* 3. *ver.* 2. It is said, *Wee shall bee like vnto him:* that is, as *Caluin* saith, *Corpus nostrum humile reddet conforme corpori suo glorioso, Hee shall make our clay bodies like his glorious body.* And in the 17. of *Mat ver.* 2. the Text saith, *When he was transfigured, his face did shine like the Sonne, and his clothes were as white as the light.* So hee is white, and wee shall be white.

Now to this great Iudgement seat to which wee must come, when our cor-

ruptible

ruptible shall haue on this incorruptible white) there are three *Apparators* that doe summon the World, as my text hath it: Vs, I say, Mankind who liue in the world. 1. *Infirmitas penalis, Infirmitie penall.* 2 *Senectus temporalis, Age temporarie.* 3 *Mors inevitabilis, Death inevitable.* And these three summon all to Iudgement, because all are sublunary, and subiect to corruption: all had a beginning, and must haue an ending, euen ended by him; by whom they were begunne: him I say, *That hath appointed a day in which hee will Iudge the World.* The first of these *Apparators* doth threaten, the second doth prosecute, the third doth produce. Infirmitie threatneth misery, Age doth prosecute calamitie: and Death doth bring vs with him into the High Commission Court of *Iudicium speciale, Our particuler Iudgement*, before the Iudge of the World, to answere for iniquitie, where if our Lawyers bee not good, the Cause will goe against vs.

We see in these daies that booke-cases alter, and what is Law before one Iudge, is ouerruled by another: but sure I am that what is Law in this world, shall not bee Law in the world to come. Else would I deeme no people sooner saued then Lawyers, because they who are good and conscionable Lawyers, (as we haue diuers) such as will talke for their Clyents now; I suppose they would plead harder for themselues then. 1. Infirmitie doth summon vs, for that is a punishment for the first sinne, (which whether it was Lust, as many of the old writers held it out of *Gen.*6.2. or whether it was ignorance as some say: or whether Pride, to haue an equalizing of themselues with God, as *Hierome*, *Gregory Nazianzene* procque, and *Augustine Tract. in Ioh.* 49. affirmeth) that I leaue because my text doth not find it. And this infirmity is, partly in the soule, which delighteth not in heauenly things as it should; but in earthly things as it should not: partly in the body, subiect to hunger, cold, nakednesse:

nesse: and as *Iob* saith, *Man borne of a woman hath but a short time to liue, and is full of miseries. Iob.* 14.1. For besides miseries naturall, of which as *Gallen* saith, there are three hundred; as eyes subiect to blindnesse, bleerednesse, thicknesse: Eares to deafenesse, impostumes, foulenesse: Mouth and tongue to cankers, toothache, dumbnesse: Head to rewmes, megrims giddines: Throat to stuffings, stranglings hoarcenes: hands and legs to palsies, gowtes, feeblenes: there are also miseries accidentall, imprisonings, venummings perils by fire, waters, cattell, men. These all are miseries, and all these miseries are all messengers; euen Remembrancers to put vs in mind of the iudgement day at hand: for mans miseries are like *Iobs* bad tidings, *chap.* 1.23. the end of one euill message was the beginning of another. 2. Age doth cite vs that when we see our hairs gray, our bodies bend, our eies dimme all decline; wee cannot choose but thinke of our ende at hand vnlesse, *Nolumus agnoscere quod ignorare*

norare non possumus, *Wee will not know what wee cannot but know.* The very passing by graues, the vewing of Monumentes, (fading memories, for monuments and all must dye) the sleeping of Nature, the impayring of strength: these things, me thinks, being considered, should teach vs to remember that, which will close vp our eyes, stoppe vp our breath, lay vs in a companilesse bed, a darke narrowe sixe-foote graue. 3 Death (this *Vltimum terribilium*, *Last of all terrible things*, as *Aristotle* cals it) doth serue a certaine vncertaine Summons vpon vs for Iudgement, sith after the one, instantly comes the other, and there is no purging third place, as the Papists vainely, vilely falsely hold. *Dives* dyed and was in Hell in torments, *Lazarus* dyed, and was carried into *Abrahams* bosome. *Duo sunt habitacula, in igne aterno, in regno aterno, & non est quis medius Locus vt possit aemo esse nisi cum Diabolo, qui non est cum Christo*, Thers but two places, saith *Augustine* in the everlasting

King-

kingdome & in eternall fire, and there is no third place, that he who is not with God, must needes be with the diuell.

Many things there are that put vs in minde of death, & death putsin minde of iudgement: and when *Mors fecit quod potuit*, death hath done what must be; *Iudicium faciet quod erit*: Iudgement will performe what shall be. One saith, God will one day aske vs all at the last day three questions. 1. *Qui*. 2. *Quales*. 3. *Quanti*. What we are by creation, what by continuation, how we haue profited. Suppose the Almighty examine any of vs here vpon these interrogatories, we cannot but answer *Ad idem* directly to the question, for it is follie to lie to him, who knowes better then we. 1. Well then for our creation, we will confesse that wee are *Ad imaginem dei facti*; Vessels (take heede we make not our selues vassels) made after his owne image. 2. If we be asked, what we are by continuation: why that the Diuell without (who sees our actions, harts, our counsels knows

our very thoughts. *Quatenus animus externis se prodit signis.* As our minde bewraies it selfe by outward signes, as *P. Mat.* in *1. Sam.* saith: who shall *Astare iudicio*, be by the Lord at iudgement, as one saith, and whom *Aug.* brings in pleading his inditement against vs, thus, These sinners, O iust iudge, are thine, *Per gratiam*, through grace in which they were made, but mine *Per culpam* through sinne, by which they are marde: thine as they were framed, mine as they are fowled: thine in mercie, mine in iustice; thine by thy death, mine by their life, &c. can tell: and our conscience within, (which is as a thousand witnesses) can testifie. 3. But when he comes to *Quantum profecimus*, How much wee haue profited, though with that idle seruant *Luk.* 19. 22. *Ex ore nostro*, Out of our owne mouth he might iudge vs, yet out of his mercie fraught with iustice, he goes to his owne bookes, searcheth the records, there hee waies our sinnes and Christs merits together in a ballance, to see how our faith

can

can cacth holde to turne the scales. I pray God therefore we may liue in this world like iust men: for they liue like *Paul*, and *Paul* liued by the *Faith of the Sonne of God. Gal.* 2.20. So if wee liue like iust men, wee shall haue the rewards of iust men; euen the kingdome of heauen, where God and his Sonne is, and whether God and his Sonne Iesus send vs all. A question more curious then needfull is moued by some about this day of iudgement: to wit, whether the definitiue sentence shall goe and passe on vs Mentally, or Vocally; that is, whether it shall bee onely in mens mindes, hearts, and consciences: or whether wee shall all be called name by name? It should seeme *Augustine* thought it to bee *Vocall*, for *De ciuit. liber* 20. *cap.* 1. *Circa medium capitis*, He hath these words. *Per quot dies tendatur iudicium hoc, incertum est, sed Scripturarum more sanctarum diem poni solere pro tempore, nemo qui illas litteras quamlibet negligenter, ligerit, nescit:*

How

How many daies that iudgement time shall holde, it is vncertaine; but its the custome of the Scripture to put a day for the length of time, and none haue beene so little conuersant in the Scriptures, but know this: Had *Augustine* thought it should be mentall, he neede not haue spoken of Daies, for it would haue a short cut, & be soone dispatcht. On the other side, Some suppose it shall be *Mental* onely, and they bring the not Canonicall Scripture for proofe, *Wisedome. cap. 4. ver. 19. Without a voice he shall burst them* Others hold, that the *Sentence of iudgement shall bee* both *Mentall* and *Vocal*; because the Iudge shall iudge both as God and man: therefore that his iudgement shall be both after a diuine and an humaine manner. But for these opinions, although I rather thinke with the last: yet I say, Of secret things which belong to the creator, there can bee no sure determination by the creature. Thus I pray, O Lord increase our faith till our death, so shall we be sure to be Christs when wee are dead, and then shall

shall we not care whether the iudgement be vocall, or mentall, one or both. Some are of opinion, that so many men shall be saued, as diuels fell: Some that so many shall be saued, as Angels stood. A third sort say, That there shall be in heauen two wals, the one of Angels, the other of men, and that the ruine of the Angels shall be restored with Virgins, the other wals shall haue so many Saints to make vp that, as there are both Angels and Virgins. But these vncertaine opinions of men, I leaue to the future triall of such holy men, as shall inioy blessednesse there, when they shall truely iudge of these opinions: In the meane time my *Quere* is, whether the number of the Angels that stood, or the diuels that fell, be the greater. Of the Angels that stood, some thinke they are moe in number, now remaining, then all the material things created: and the Prophet speaking of them, sets down no determinate number of them, but they are thousand thousands, and ten thousand thousands. *Dan.* 7. 10. that is, they are innumerable

merable, *Quoad nos*, in respect of vs. As for the diuels that fell, though with *Bucanus* in his booke of Angels, I suppose that there is *Pene innumerabilis numerus*, Almost a number without number, not to be numbred: yet I beleeue that more stood by the mercy of God, then were suffered to fall in his iustice: onely what I thinke in this to be true, I know not; This I know, if that the redeemer of our soules hath written all our here-names in the Cataloque of the holy ones that shall be saued, it will not hurt vs, though wee know not the number of them that shal be saued: true faith will assure vs of the one now, and bring vs assuredly where we shall know the other hereafter. 4 The fourth part of my text, is the manner how we shall be iudged: set downe to be *In righteousnesse*: for the goodnesse of the vpright Iudge, may be a warrant to vs for righteousnesse in iudgement. Righteousnes in God is *De essentia*, A part of his essence, nay it is God: for *Quicquid est in deo deus est*, Whatsoeuer is in God is God: therefore to haue him giue

Rest

Rectum in dicium, right iudgement, it is no doubt *Dauid* saith, *He is iust in all his waies, and righteous in all his workes:* and according to a worke of righteousnesse he will iudge the world: therefore he saith, *Psa. 35. Iudge me according to thy righteousnesse*, True iustice is *Summ cuique tribuere*. To giue euery one his owne, saith the Philosopher: and so will God, render to euery one according to their workes, be they good or euill. Among many pettie Iudges, *Ignorantia legis*, the ignorace of the law maketh a default in iudgement. But our Iudge was the lawgiuer himself, & therfore there needeth no writ of errour be sued out: among all Iudges *Ignorantia facti*, the ignorance of the fact for want of true Euidence may produce a wrong sentence: but this Iudge is *Scrutator cordium*, The searcher of all hearts, he knoweth all thoughts, as the Psalmist saith: Yea, knoweth what wee will doe before it is done, and therefore he must needes iudge aright when it is done. This Iudge who shall iudge vs, was once iudged himselfe: and we who

who one day must be iudged, doe at this day vse to iudge others, but yet o-thers and our selues shall be once iudged by him, who will one day be iudge of all: yea, and that in righteousnesse, as himselfe was not iudged. *Pilate* the iudge yeelded that he found no fault in him at all, and yet against all right, with more wrong he gaue sentence vpon him: the tenour whereof the Euangelists haue concealed, yet in an old writer, I finde it thus recorded, *Iesus Nazari, seductor populi, quem gens tua improbauit regem, propter contemptum Cæsareæ magistratus, præcipio te primum, flagellari secundum principum statuta, deinde in cruce teneri: Lictor, expedi crucem: Iesus of Nazareth, a seducer of the people, one whom thine owne nation haue allowed King: for contempt of the Maiestie of Cesar: I doe command that according to the Lawes of Princes, Thou be first whipt: & then lifted vp to the Crosse: Goe Sergeant prepare the Gibbet.* Thus dealt *Pilate* with him, in whose mouth was found no guile: then what shall become of vs, in whom is found

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merable, *Quoad nos*, in respect of vs. As for the diuels that fell, though with *Eucanus* in his booke of Angels, I suppose that there is *Pene innumerabilis numerus*, Almost a number without number, not to be numbred: yet I beleeue that more stood by the mercy of God, then were suffered to fall in his iustice: onely what I thinke in this to be true, I know not; This I know, if that the redeemer of our soules hath written all our here-names in the Cataloque of the holy ones that shall be saued, it will not hurt vs, though wee know not the number of them that shal be saued: true faith will assure vs of the one now, and bring vs assuredly where we shall know the other hereafter. 4 The fourth part of my text, is the manner how we shall be iudged: set downe to be *In righteousnesse*: for the goodnesse of the vpright Iudge, may be a warrant to vs for righteousnesse in iudgement. Righteousnes in God is *De essentia*, A part of his essence, nay it is God: for *Quicquid est in deo deus est*, Whatsoeuer is in God is God: therefore to haue him giue

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men had so much faith on earth, as they expect reward with the sonne of man in heauen, good Lord what a world should we haue? But faith of late hath betaken it selfe to it wings, and is fled from peoples hearts; godlines is become as a vagrant, goes vp and downe, from towne to towne, from partie to partie for want of imployment: the intertainment thereof is a passeport, whipt away from the earth, and sent home to heauen, the place where it was borne. Religion is fixt in the sphere of no mans heart, there is none that doth good, no not one, it is now Plannet-like sometimes nigher, sometimes farther off, & he who giues it o're-come. This moneth discards it, the moneth following: we haue so many temporizers, that few shall be eternized: so many on earth, that few in heauen. So much dissimulation, that *Momus* his wish to *Iupiter* (as the Poets faine) to haue a glasse window in mens brests, to discerne betweene their hearts, and their words, would be a Boone to the world. So little fidelitie, that an honest plaine dealing

man, is *Animal rarum*, like a nightraven, seldome seene: so that we may iustly with *Diogines* take a candle and a lanthorne at noone day, and say *Quæro hominem*. I seeke a man. We liue in an age, I cannot say the least (God be thanked, it is the last) but I may too truely say the worst: and as the Cynicke said of an Italian, Take a light and seeke euerie hole, and not finde a worse; so say I of our times. Take paines and search all stories, and not finde the like. Hence I inferre that these bee the last daies and farthest times of our Sauiours comming: that the appointed day is at our very heeles, because now our good friends doubt may be easily resolued, when the Son of man shall come, shall he finde faith on the earth. *Luk.* 18.8. Yea, doubtlesse some, and but a little, and yet some, else the world could not stand. For I dare say, we haue some faithfull *Eliahs* that obtaine raine in time of neede: some holy *Moses*, that stand in the gap of Gods wrath, to keep his iudgments frō vs: some blessed *Abrahams* that

pleade with God, euen the case of this citie, else I beleeue that the wals hereof had beene downe long ere this. Preuention is the hart of pollicie, and let vs learne Christian policie to preuent, the policie shall bee that which *Peter* teacheth vs, *To amend our liues. Act.* 2.38. Euery one to mend one: the preuention will be this, we shall be neither punished with the wicked, nor shall we perish with the wicked. Not punished; *My people be not partakers of her sinnes, least you beare a part of her plagues. Apoc.* 18.4. *Not perish. He that turnes to the Lord, his soule shall liue. Ezech* 18. Let vs then who desire to escape both punishing and perishing too, looke to all Christ tels vs, ignorance shall excuse no man: the seruant gaue his maister none answere at his returne, the text *ait*, and the reason is giuen by *Chri. Vt sciamus in die iudicij cessare excusationem peccati.* To giue vs to vnderstand that at the day of iudgement none excuse will serue the turne: only my text tels vs, we shall be iudged in righteousnesse, and right is no wrong. In righte-

ousnes

ouſneſſe God created man, in righte-
ouſnes created man ſhould liue, in righ-
teouſneſſe liuing man ſhould die, and in
righteouſneſſe liuing and dead men ſhal
be iudged. Gifts blinde the eies of the
wiſe, but our Iudge will not be bribed:
Iudges may be partiall to parties, but
God is no accepter of perſons: Iudges
may be moued with pittie, but our now
Ieſus will be then *Iudex*, A iudge, all for
iuſtice; *In iſto tantum ſeculo miſericors*
eſt. Hier. in 105 Pſalme, Onely in this
world God is mercifull, in the next
world mercy hath no ſeate, pittie hath
no plea. Let all then take heede how
they liue in this interſtiticall time be-
fore iudgement, leaſt being found gui-
tie, when they ſhall be conuented be
fore the great Iudge at the great Aſſiſe
of the world: they haue that diſmall
Mittimus made of *Ite*, to their diſtreſ-
ſed ſoules from the hands of him who
will iudge in righteouſneſſe.

5. The firſt part of my text, is the
partie, who muſt iudge vs. Your honor-
able, worſhipfull and religious patience
hath affordedmercies and cares in this

more then two houres trauell through the way of my text: I beseech you let not now my prolixitie make you thinke ouer long the time, to stay vntil the end of my iourney: that you may heare the whole discourse; for I haste a pace, and presse towards the marke. If any then aske me, who this Iudge shall be? who the man is, that is appointed to iudge the world? I answere. It is the man Iesus Christ, God and man, who died for man to iudge man. For he that was God was borne vpon the earth as man for vs, he that was borne vpon the earth as man for vs, wrought vpon the earth as God for vs; he who wrought vpon the earth as God for vs, died vpon the crosse as man for vs, and he who died vpon the crosse as man for vs, rose againe the third day as God for vs to make vs the adopted sons of his father? Now he that was thus borne, did thus worke, so die, and so rise againe: he who was God and man, to adopt man, shall iudge man.

The truth of this appeares out of our creede: *Where we beleeue in Iesus Christ,*

Christ, who ascended into heauen & shall thence come to iudge both the quicke and the dead, it appeares out of *Rom.* 14. 10 where the text saith, We shal al appeare before the iudgement seate of Christ, & it is plaine. *Ioh.* 5. 22. *The father iudgeth no man, but hath giuen all iudgement to the sonne*, which words are spoken by our Sau our himselfe, *Iesus Christ the Iudge*. The Sonne then shall be iudge, & yet we must not think that the Father and the holy Ghost are seduced frō this iudgement: but this we must hold, that the sonne Iesus Christ our Sauiour shal iudge immediatly, really, locally, personally, visibly, the other two shall iudge inuisibly, onely by giuing their consent. Christ shall execute sentence vpon the world personally, *In forma hominis*, In the forme of a man, in the same forme which he tooke on him when he was on earth. Whereupon *Bernard* saith, *Vulnera seruauit in diem iudicij: vt videant ea Iudei, & confundantur*. *He hath kept his wounds vnto the day of iudgement, that the Iewes may see them, and bee confounded.* The whole Trinitie

shall iudge Authoritatiue, with equall authoritie; but Christ shall iudge executatiue, with execution of sentence: because *Iudex debet esse manifestus omnibus iudicandis.* The Iudge must shew himselfe, and be manifest to al that shall be iudged. For wee must know that the Father and the holy Ghost shal not be seene, according to their diuine nature of all that must be at iudgement, for then all should be blessed, and all should be blessed, for the seeing of God is blessednesse, and blessednesse is the seeing of God. For as in hell, *Maxima pena*, The greatest punishment is the priuation of the seeing God: whereupon *Chrys.* saith, *Impij non tantum dolebunt de ipso supplicio, quam quod repelluntur a tali consortio. The wicked shall not so much lament the paines which they suffer, as the company from which they are kept.* So in heauen the greatest happinesse (all being happinesse, and being all happinesse) is to see God, that is, as wee can see him, and as he will bee seene. For in the world to come God shall bee seene of all

whole

whole, but not of all wholly: of all whole because the whole number of the Elect shall see him, but not of all wholly; because God is infinite. God shal be seen in the world to come so far forth as is fit, either for the creator to reueal himselfe to his creature, or for the creature to see the creator: but the whole Deity neyther is, nor can bee seene: for hee is a spirit, and *Deum nemo vidit vnquam*, neuer man saw God at any time. 1. *Iohn* 4. 12 Therefore whereas *Iob* saith, *I shall see God in my flesh cap.* 19. 26. And whereas *Iohn* saith, *Wee shall see him as hee is. 1. cap.* 3. *vers.* 2. & whereas it is of *Iacob Gen.* 32. and of *Moses, Exod* 33. said, that *they saw God.* And whereas *Paul* saith, *Wee shall see him face to face*, 1. *Corin.* 13. 12. Wee must not take the words litterally, but the meaning of the words: *That we shall see God as hee will be seene.* Wherefore by this seeing of God in the world to come, is meant the cleere knowledge which wee shall haue of God, which knowledge shal not be with the eies of our body, but the eyes of our mind: and that too, either

ther by meanes: as by his word, works or outward signes: or else without meanes by speciall Reuelation; For onely God hath seene God. *Iohn* 6. 46. For I do beleeue that in the world to come, there shall be diuersity of ioyes, one starre differeth from another in glory, 1. Cor. 15. 41. that is as *Wirth* and diuers of the learned expound it, there shall be *Honoris & gloriæ gradus, vna tamen & eadem felicitas æterna*. Degrees of honour and glory, and yet but one eternall felicity. Also my Sauiour saith, *In my fathers house there be many dwelling places*, *Iohn* 14. 2. Which although *Caluin* obseruing the words *many* saith, the text doth not nominate *Degrees*, as Difference in glory, and therefore thinketh that there shal be in heauen no degrees of glory; yet for mine owne particular, I beleeue with them that thus expound this place, *Multitudo mansionum differentiam quoque gloriæ significat*: the multitude of mansions, signifieth diuersities of glory. But as in the odds of ioyes I hold that the least shall be full, neyther

ther able to hold any more, nor desiring any more: so doubtlesse the difference of seeing God, shall be *ex parte videntis non visi*; Not the party seeing, nor of him who is seene. Fill two vessels of vnequall bignesse with any liquor, and the bigger holds more then the lesse, yet both are full: so an olde declined, or an ill imperfect eye seeth the Sunne much worse then a young and perfect eye, and yet the Sunne shewes it selfe, and shineth to all alike. Thus doe I beleeue it will be between God and his Saints, the holy ones in the world to come. God is knowne 3. maner of waies. 1. *Quod est*. 2. *Quid est* 3. *Sicut est*. That heis, What he is, As he is. 1. That he is, & so he is known to the Diuels and the wicked; *Credunt demones et trement*: the Diuels beleeue there is a God, & tremble, *Iam.* 2. 19. 2. What he is, and so is known to the Angels in heaue, in our blessed coūtry. 3. As he is, & so he shalbe neither seen nor known neither of Saints nor wicked, neither in this world nor the world to come: for *Finitum nequit comprehendere infinitum*, They that are finit can neuer cō-

prehend

prehend what is infinite. The Church also at the last day shall iudge as Christ tels vs, *Ye shall sit on seats and iudge the twelue tribes of Israell, Luk.* 22.30. that is, as some expound it, *Ibi erunt omnes sancti iudicis sententiam approbantes.* There shall be all the holy ones to approue Christs sentence, and subscribe to his iudgement.

Vpon this text a woorthy writer saith thus, The Apostles iudge the world at this day, by the preaching of the Gospell, whoso beleeueth shall bee saued: at the last day the whole world shall be iudged by Christ, according to the Gospell preached by the Apostles; and in this sence, the Saints being members of Christ, *Iudicabunt cum Christo mundum, et Angelos, hoc est, Diabolos*, Shall iudge together with Christ the world & the euill Angels the Deuils: as wee may reade 1. *Cor.* 6.2. *Musculus* expounds it thus. *The faith of the Apostles shall take away all excuses from the Israelites, that is, At that day of iudgement shall rise vp to condemne them, as our Sauiour tells the people,*

people, Luke 11.31. *The Queene of the South shall rise in iudgement with the men of this generation, and condemne them, for shee came from the vtmost parts of the earth to heare the wisedome of Salomon, and behold a greater then Salomon is heere: the men of Niniueh shall rise in iudgement with this generation and shall condemne it, for they repented at the preaching of Ionas, and behold a greater then Ionas is heere.* And as our Sauiour speakes, *Iohn* 12. 4. *The worde that I haue spoken shall iudge you at the last day:* otherwise we must know that Christ the Iudge shall sit alone in iudgement. In that will be the blessed day, the day in which wee shall be blessed, and after which wee shall enioy eternall blessednesse in heauen. In heauen, *Sciemus, amabimus, gaudebimus, laudabimus:* We shall know, wee shall loue, wee shall reioyce, wee shall praise, saith *Hugo*. First wee shall know God, his counsells, his secrets, his iudgements, the causes, natures, beginning and endings of all creatures saith this *Cardinalis*:

nalis: yea I assure my selfe, that in Heauen we shall know one another: but how? Not with an earthly knowledge: I suppose that shall vanish away with all earthly desires: sith our will shall then bee the same with Gods will, wee shall bee glad to see them damned, whom God hath damned; and them saued whom God hath made heyres of saluation.

Brunmelerus is of an opinion, that heauen wee shall know those with whome on earth we haue conuersed, as Parents, Kindred, friends, yea all the Patriarchs and Apostles, *Adam*, *Abraham*, *Moses*, *Dauid*, *Peter*, *Paul*, & the rest, euen those that we neuer saw: his reasons are. 1. Because the Apostles in Mount Tabor at the time of Christs transfiguration, knew *Moses* and *Elias* whom they neuer saw before, *Mat.* 17. 4. If they did so, being *in corpore infirmo*, In a body of infirmitie, what shall they and wee doe when we are *In corpore glorioso*, In a body of glory? 2. Againe, wee shallbe, in heauen as Angels, and equall to them. *Luke*

20.

20.36. and the Angels in heauen doe assuredly know one another, as appeares, Dan 10. 13. where the Angell that appeared to *Daniel* told him how he was withstood by the Prince of *Persia*; if hee had not knowne him, how could he haue distinguished him to be that Prince? Beside, if we shall know God himselfe, as I haue shewed you, much more shall wee know one another; thus *Adam* beeing cast into a sleepe, knew his Wife *Euah*, and could say, *This is flesh of my flesh, and bone of my bone*; When as yet hee neuer before had seene her. But this hee did *Spiritu sancti plenus, et vera Dei cognitione praditus*, Beeing full of the holy Spirite, and indued with the true knowledge of God, saith this Author; And *Greg. Dial lib.* 4. saith, *Quia illic omnes communi claritate conspiciunt, non est quod ibi nesciant vbi Scientem omnia sciunt*; Because that in Heauen with a common cleare brightnesse, and bright cleerenesse, all there doe see, it cannot be that they may bee *nescient*, where they

they know him that knowes all. 2. *Amabimus* wee shall loue God, good things one another; God, that there hath crowned vs; good things, that there are with vs: one another that there are all brethren among vs: for *manent hæc tria*, now remaine these 3, Faith, Hope and Loue: But the chiefe of these is Loue, 1. Cor. 13. 13, because Faith and Hope are but in this world to crowne vs in the next, and when they haue obtained their ende, they leaue. But Loue doth neuer leaue vs, it goeth with vs to Heauen, where whilest we liue, wee shall loue: there euer liue, and there euer loue. 3. *Gaudebimus*, wee shall haue ioy without measure, without compare, without end: without measure, for it cannot bee equald: without compare, for it shall be infinite: without ende, for it shall be euerlasting. 4. *Laudabimus*, wee shall praise God without griefe, without trouble, without wearinesse, without griefe, for all teares shall bee wiped from our eyes; without trouble, nothing shall molest vs: without

wearines, for no mortall accident shal come nere our bodies; sith *Aquinas* saith, *They shall bee seuen times cleerer then the glorious Sunne.* O the glory of that happinesse, thrice happy are they that are so happy; that kingdome where youth shal flourish without age, where life knowes none end, where beauty neuer fadeth, loue neuer coo-leth, sicknesse neuer pierceth, ioy neuer ceaseth. That kingdome where sor-row is neuer felt, complaint neuer heard, mourning neuer seene, ill neuer feared. That kingdome where our knowledge shall bee perfected, our vnderstanding shall be polished, our acquaintance increased. That king-dome where our soules shall bee in felicity, our bodies in eternity, both soules and bodies in maiesty. Oh thrise happy day, when soule and body shall there meete, and wel-come be that appointed day which brings with it this blessed day. The meditation of this day, & these things, will teach vs many things; and as *Ionas* gourd did comfort him, chap. 4. 7.

so that may instruct vs. *Mark.* 1. 37. that kept him from heat, and this may shelter vs from danger. It may teach vs to watch and pray, sith wee know not the time of our dissolution; whether our special iudgement shall be in the morning of our youth, the noone-tide of our strength, or the euening of our age: Whether we shall be *Præmonitis*, forewarned, that we may be *Præmuniti* forearmed: or whether we shall haue a *Scarbrough* warning, suddenly be gone. We read of a certaine watery serpent, called *Ephemeron*, that *Simul oritur & moritur*, no sooner bred but dead. And *Aristotle* writes of certaine flies by the riuer *Hippanis*, that they are bredde in the morning, strong at noone, and dead ere night. These are the Emblemes of man, as in a map describing our mortality. Let vs then be warned, for *Qui non cauet pauet*; He feareth that takes no heed: *Nemo cauenda timet qui metuenda cauet*, whoso feareth what is to be preuented, needeth not preuent what is to be feared. *Gregory* saith, *Nemo in hoc vita ita-*

uere

nere torpeat, ne in Patria locum perdat: quia enim adhuc bene licet agere scimus, an cras liceat ignoramus: Let none goe dully in the iourney of this life, least he loose his place in the heauenly country: for though we know wee haue time to do well to day, we know not whether we shall liue to morrow, yea or nay. Let vs therfore confes our sins, not to man as the Papists bid vs, who are *Curiosum genus hominum ad cognoscendam vitam alienam, desidiosum ad corrigendam suam.* A certain curious company of Shauelings to correct other mens liues, and slothfull in mending their owne: but to God, *Is enim nunc videt quæ fiunt, & postea punit eos qui pœnitentiam non agunt*: For hee seeth what we doe now, and punishes them that repent not, hereafter: If wee acknowledge our sinnes, hee is faithful and iust to forgiue vs our sins, 1. *Iohn* 1 9. 2. It may teach vs to set a guard about our actions, & a watch about our lips with good *Dauid*, least we offend with our tongue. 3. It may teach vs to season all our actions

with discretion, least at any time wee deale rashly as Saint *Peter* did, when he did cut off *Malcus* eare. 4. It may teach vs obedience, with *Noah* to prouide the Arke while the weather is calme: with *Ioseph* it may make vs prouident, in time of plenty to lay vp against a day of scarcity; in the Summer of our youth against the winter of our age.

If *Lot* had aboade in *Sodome* in the time of burning, how could hee haue scaped? If we loue the world in this time of sinning, how shal we be saued? We see in the example of *Sodome*, that what is offended at midnight, is punished at noone day, for the sunne did rise vpon *Sodome* that day, and yet soone after came *Sodomes* destruction: now *Sodomes* iudgement hath a reference to the last iudgement, thus. The light, or Sunrise is Gods iudgement, the night or *Sodomes* fall is the committing of wickednesse: the parallelis this: whatsoeuer is committed in the night of the Sodome of this world, shall be made manifest in the Sun-rise of the world to

come.

come. Lastly, it may comfort vs who are Gods chosen, whose names are written in the booke of life, to thinke that the will of our maker, hath giuen all iudgement to our redeemer: if our friend be our Iudge, we will hope to escape the vigour of iudgement; if sentence come from our Sauiour, we may be assured of saluation. This made *Hillarion* so often call to his soule. *Exi anima mea, exi. Goe out my soule, goe out willingly from the prison of my bodie, thou hast serued God these 70. yeares, neuer feare now, nor be loath to be going:* whose life and death when good *Saint Hierome* read, he clapt vp his booke, saying *Hillarion* shall be the champion whom I will follow. This made *Policarpus*, that hee would neuer by flattering, nor threatning be drawne from the seruice of his Sauiour, liuing he neuer did him hurt, and dying he beleeued glory. This made that holy man on his deathbed, say. *Nec vitam sperno, nec mortem timeo, quia dominum bonum habeo: I neither loath my life, nor dread my death because I haue so good a maister.* This made

Paul desire to be dissolued, and to bee with Christ, which is best of all. This makes the godly in the booke of the Reuelation, crie so earnestly, *Veni domine Iesu venicito*: *Come Lord Iesu, come quickly*: Euen so Amen, and let Amen say Amen. Come Lord Iesu to make an end of a wicked, miserable, vnconscionable, vncharitable word: Come Lord Iesu to seale vp the kingdome of grace, which maketh thy Saints stay so long, and with long weary waiting crie, *Quamdiu domine*, *How long Lord iust and true?* Come Lord Iesu to hasten thy Kingdome of glory, that we may the sooner meet the King of glory, and be carried among the Angels into the place of glory, there to enioy the crowne of glory, with all the companie of heauen, to sing glory to God on high. All which he that made vs, for his Sonnes sake grant vs, euen Christ the righteous: to whom with the Father, the Son, and the holy Ghost, be ascribed all praise, power, maiestie, and dominion throughout all ages, now and euermore, *Amen*.

FINIS.

47277